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PIONEER

*The History
of Utah's
Italian
Pioneers*



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PIONEER

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The land of Italy was dedicated for missionary work on "Mount Brigham." See page 26.



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BY ROBERT C. FOLKMAN



The remarkable stories of the Utah pioneers in the 1850s and 1860s continue

to amaze. Few outside observers at the time could imagine the nature and backgrounds of the faith-based immigrants who arrived in the United States and headed west to Deseret. The Waldensian pioneers from the mountains of Italy are a good example. Protestants living in the Alps of northern Italy, and surrounded by the dominant Catholic religion of southern Europe, the Waldensians had unique religious tenets that resulted in persecution and displacement somewhat paralleling the experiences of the early Latter-day Saints in the U.S.

Those of us who grew up in Utah in the 20th century were likely unaware of the Italian background of families with names like Malan, Beus, Chatelain, Cardon, and more. These Italian families were slowly integrated into the mainstream Utah Mormon population and, along with their fellow Saints, experienced the stresses of the persecution for polygamy, which sometimes led to moves to other territories in the West, or even Mexico, for peace and safety. Today,

thousands of people can trace their roots back to these Italian pioneers.

After roughly one hundred Waldensian Italians moved to Utah in the 19th century, few Church members remained active in Italy. After World War II some Italians joined the Church in other countries and returned to live in Italy, often meeting with LDS serviceman branches. Still, missionaries were not allowed back in the country until 1965, when Elder Ezra Taft Benson worked to get permission from the Italian government. Membership grew slowly but steadily, reaching 7,000 in 1978 and 14,000 by 1990. Official recognition of the LDS Church in Italy was not completed until August 2012 after six years of intense efforts by Church leaders to obtain the “intesa” with the government that would allow LDS leaders to perform marriages and act in other ways as clergy of a fully-recognized Christian church. Today there are more than 22,000 Latter-day Saints in the country.

Now an unlikely LDS temple is nearing completion in the outskirts of Rome. The Italian Mormons in the 21st century are truly pioneers in their own right, living an uncommon religion in a land distant from Utah, but with a heritage in place that goes back 150 years.

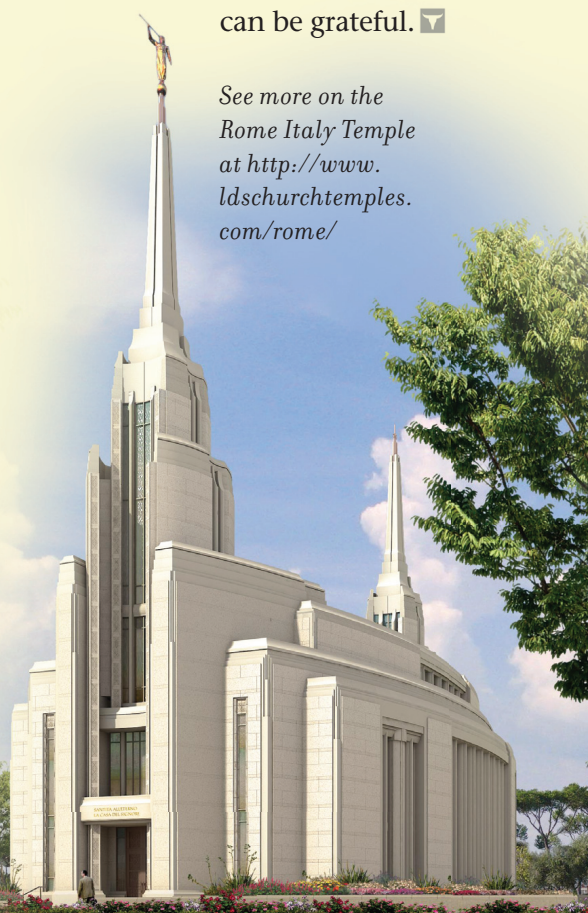
Many years ago the German philosopher Goethe observed,

“Happy is the man who recalls his ancestors with pride, who treasures the story of their greatness, tells the tales of their heroic lives, and with joy too full for speech, realizes that fate has linked him with a race of goodly men.”

We are blessed in this modern time to have the resources to learn about the lives of our ancestors and understand that we are not isolated individuals, alone in our place. The hopes and values and failures and successes of our ancestors have led us to be who we are and often where we are. They have given us the roots that we need to grow our own families and future generations. That’s

what pioneers do, and for them we can be grateful. ▮

See more on the Rome Italy Temple at <http://www.ldschurchtemples.com/rome/>



The History of Utah's Italian Pioneers

BY WILLIAM J. CRITCHLOW III

Former SUP National President (1981–82)

Seldom, if ever, are any of Utah's Italian immigrants classified as Mormon pioneers. Generally, Utah pioneers are considered to be displaced and persecuted former residents from Nauvoo, Illinois, and Saints from other states east and south of the Missouri River, from Canada, and from northern Europe. In 1837, Heber C. Kimball, Orson Hyde, Willard Richards, and four Canadian converts arrived in Liverpool, England, as the first Mormon missionaries to northern Europe, and since then, the United States, England, Scandinavia, and countries throughout northern Europe have been widely considered the origin of most Mormon pioneers. Before the second half of the 20th century, only a small minority of LDS Church members could trace their ancestry to foreign lands other than Canada, England, or Scandinavia.

There is, however, one fascinating exception to the mainstream northern European ancestry of Mormon pioneers. It is Italy—the southern European country that didn't become a unified nation until 1861, 14 years after the first company of

pioneers arrived in the Salt Lake Valley. The homes of those first Italian converts had been located in the foothills and high valleys of the Alps of northern Italy, in the region known as the Piedmont, meaning foot of the mountain. Originally called the *Vaudois*, meaning “people of the valley,” these particular Italians were the very first Christian Protestants in the region.

The early Italian converts came from those foothills and valleys to settle the foothills of Utah's Wasatch Mountains. In Ogden, Utah, these pioneers from Italy settled from 25th Street south to the town of Uintah. The surnames of the descendants of those Italian pioneers are well known throughout Utah: Malan, Beus, Combe, Cardon, Chatelain, Avondet, Martinet, and Stallé—Italians all, descending from very stalwart Mormon pioneers with a heritage of Christian faith derived from Christ's Apostles Peter and Paul, both of whom died in Italy.

The spiritual heritage of these descendants of northern Italian families is most remarkable. It includes what may be the oldest continuous Christian faith based directly on the teachings of Christ's Apostles Peter and Paul. The 1873 history



The spiritual heritage of these descendants of northern Italian families is most remarkable. It includes what may be the oldest continuous Christian faith based directly on the teachings of Christ's Apostles Peter and Paul.

Saint Peter and Saint Paul by Jusepe de Ribera, 1616.



of the Vaudois by James D. McCabe, *Cross and Crown*, records:

“Soon after the introduction of Christianity into Italy by the Apostles, the people of these valleys [of the Piedmont] became converts to the faith preached by St. Paul. They accepted and taught the doctrines of the Apostles, and practiced the simple rites or usages as described by Justin or Tertullian [2nd century A.D.]. They acknowledged the Holy Scriptures as their sole rule of faith, and rejected all that was not taught in the books of the New Testament. From the days of Constantine to the present time, they have never changed their faith, and have

never altered in any important particular their religious observances.”¹

Another historian of these Piedmont Christians, Alexis Muston, called these early Christian people the “Vaudois” and described them as follows:

“It may, perhaps, be said that there were no Christians in the Alps in the time of the Apostles. But the Apostolical Church did not die with the Apostles; in the era of the martyrs the seeds of it were sown all over Italy . . . From their residence in the [Piedmont] Valleys, these Christians were termed Vaudois, or people of the Valleys. This term did not at first designate them as a religious sect,





“From their residence in the [Piedmont] Valleys, these Christians were termed Vaudois, or ‘people of the Valleys.’ . . . Their doctrines were . . . remarkably identical with those of the apostolic times, and of the earliest fathers of the Church.”

but was given to them merely because of their dwelling places . . . Their doctrines were . . . remarkably identical with those of the apostolic times, and of the earliest fathers of the Church. They may be briefly summed up in these few words: The absolute authority and inspiration of the Bible—the Trinity in the Godhead—the sinful state of man—and free salvation by Jesus Christ—but, above all, faith working by love.”²

They simply called themselves Christians, and they sent their missionaries two by two all over Italy. The Vaudois watched with horror as the Church of Rome adopted pagan practices, losing its primitive purity and the simplicity of the apostolic period. McCabe describes it this way:

“[The Vaudois] refused from the first to recognize the supremacy of the Bishop of Rome, stoutly denied that the Pope was the head of the Church, and refused to submit to his authority. When the worship of images was established, in the ninth century, the Vaudois refused to join it, and denounced it as idolatrous. They rejected the Mass from the first as abhorrent to the pure doctrines of Christianity, and unconditionally refused to worship the Virgin.”³

Vaudois missionaries traveled extensively—and not just in Italy. The message proclaiming the simple truths of Christianity was carried to France, Hungary, Bohemia, Germany, England, and Scotland hundreds of years before Martin Luther and the Protestant Reformation of the 15th and 16th centuries. In fact, the Vaudois laid the foundation for the reformers of Christianity for which they later experienced over a thousand years of persecution.

Not unlike Mormons facing persecution in Missouri in the 1830s, the Vaudois also survived extermination orders. They faced not just one but several extermination orders issued by the Church of Rome, which designated these orders “Crusades.” In 1209, the Archbishop of Torino issued the first recorded order for the extermination of the Vaudois. A similar attempt was made in 1308, but the brave Vaudois of Angrogna drove the enemy from their valley.

Additional crusades against the Vaudois took place in 1487 and 1560. The crusaders were promised “the remission of all sins to every one who should slay a heretic.” It was again at Angrogna, Italy, where in 1561 the Vaudois fought their greatest battle against odds of nearly a thousand to one. In one encounter, “fifty Vaudois defeated twelve

hundred soldiers.” After the battle, the leader of the Catholic army exclaimed in anguish, “God fights for them, and we do them wrong.”⁵

Following this victory the Vaudois enjoyed nearly a century of relative peace until 1655, when they foolishly allowed Roman Catholic soldiers to be housed in their alpine villages with the treacherous promise that the troops would make them “secure from all violence.” On a given signal on the day before Easter, April 24, 1655, the Catholic troops launched their perfidious attack on the unsuspecting and unarmed Vaudois, whom they had solemnly promised to protect. A Vaudois survivor described: “What shall I say? O my God! the pen falls from my hands. Dead bodies lay scattered about . . . everywhere misery, terror, desolation, and death. These are the things I can tell.”⁶

Only 3,000 of some 15,000 Vaudois survived to suffer unceasing persecution and even total banishment from their Piedmont homes. The persecution would continue until February 17, 1848, when the King of Sardinia, who then ruled the Piedmont, granted religious freedom to the Vaudois of the Italian Piedmont.

One year later, on the 12th of February, 1849, a young man from Ohio, Lorenzo Snow, only 35 years of age, was ordained an Apostle in The Church of Jesus Christ of Latter-day Saints. Eight months later, he was called to open a mission in Italy. He was well prepared to teach the gospel, having already served 10 years on four missions to Ohio, Kentucky, Illinois, and England. With 34 other missionaries, Lorenzo commenced a winter crossing of the snow-laden Rocky Mountains and America’s midwestern prairies.

Elder Snow and his companions, Joseph Toronto and T. B. H. Stenhouse, arrived in Italy on July 1, 1850. Only Toronto could speak a little Italian. Before leaving England, Elder Snow had determined that the only possible Italian mission success lay in the

Piedmont valleys of northern Italy, the ancient home of the persecuted Vaudois. Consequently, it was there that on September 19, 1850, the land of Italy was dedicated for missionary work and the first branch of the Church organized with but four members: Lorenzo Snow, Joseph Toronto, T. B. H. Stenhouse, and Jabez Woodard, who had come from England in response to Elder Snow’s call for additional help.

Elder Snow renamed the mount on which they stood “Mount Brigham” and the great rock protrusion from that mount he called “the Rock of Prophecy.” On that mount the three missionaries sang the “Hymn of the Vaudois Mountaineers” which has become a regular Mormon hymn, “For the Strength of the Hills”:

*For the strength of the hills we bless thee,
Our God, our fathers’ God;
Thou hast made thy children mighty
By the touch of the mountain sod.*

The words of the original hymn, however, refer to the Piedmont and high alpine valleys of the Italian Alps—not the Wasatch nor Rocky Mountains of the American West.

Twelve days before the dedication of Italy, Elder Snow had fervently prayed that the message of the restored gospel would be received by the Vaudois Christians of the Piedmont. Later in a letter to President Brigham Young, Elder Lorenzo Snow recalled the promise he made to the Lord as he prayed: “I know not of any sacrifice which I could possibly make, that I was not willing to offer, that the Lord might grant our requests.”¹⁰



The Waldensian Seal

The emblem of the Waldensians is seen everywhere—“the light shines in the darkness.”

Lorenzo's prayer on Mount Brigham that the message of the restored gospel would be accepted in the valleys of the Piedmont was granted. In less than a month after the dedicatory prayer, Lorenzo Snow baptized J. A. Beus in the icy waters of the Angrogna River. In January 1851, the John Daniel Malan family became the first Italian family to join the Church, followed by the families of Avondet, Beus, Cardon, Chatelain, Combe, Gaudin, Martinet, Rosten, and Stallé. These families comprised the first branch of The Church of Jesus Christ of Latter-day Saints in Italy, organized in the very Piedmont valley of Angrogna where their forebearers had lived, struggled, and died to preserve their faith and freedom. Nearly 300 of the Vaudois migrated to Utah as Mormon pioneers. . . .

We have all been blessed by the great heritage of courage, freedom, independence, and religious faith brought to Zion by those Italian Mormon pioneers. ▼

1. James D. McCabe, *Cross and Crown*, Cincinnati: Jones & Brothers (1873), 22–23.
2. Alexis Muston, *The Israel of the Alps*, London: Blackie & Son, 2 Vols, 1866, Vol 1, 18–20.
3. *Cross and Crown*, 31.
4. *Cross and Crown*, 35.
5. *Cross and Crown*, 54.
6. *Cross and the Crown*, 73.
7. Lawrence R. Flake, *Mighty Men of Zion*, Salt Lake City: Karl D. Butler, 1974, 30–31.
8. *Mighty Men of Zion*, 30–31.
9. Lorenzo Snow, *The Italian Mission*, 14.
10. *The Italian Mission*, 14.

For more information on the history of the Mormon Waldensians, see Diane Stokoe's thesis at <http://dianestokoe.com> (presented to the Brigham Young University department of History). Excerpts from chapter 3 on page 31, this issue.

Madeleine's Dream

Excerpts from the *Autobiography of Marie Madeleine Cardon Guild from Piedmont, Uinta County, Wyoming, Ghost Town*, compiled by Susan Thomas Tippets, 1995

My parents belonged to a remnant of people known as the Vaudois, who had been subjected to the severest kind of persecution at the hands of the Roman Catholics, many of their ancestry and associates had been massacred for their religion. The remnant was driven from their homes to the Alps between France and Italy where they subsisted for centuries as best they could.

Many barely escaped with their lives being compelled to leave their homes and property in the middle of the night. Parents tied their children upon their backs and crawled through the woods and brush to make their escape to the Alps and snow-capped mountains, where they hid themselves among the rocks and caves. Hundreds died of hunger and exposure. All of this because of serving God according to their faith. They endeavored to preserve the new Gospel of Christ as taught by the apostles and contained in the Holy Bible, undefiled by the Common Church. The only book my father had was a Bible which was over two centuries old, handed down by his ancestors.

When I was a child of but six or seven years old, in the year 1840 or 41 I received a very remarkable manifestation, one which changed the career of my whole life. I was upstairs in bed. A strange feeling came over me. It appeared that I was a young woman instead of a mere child. I thought I was in a small strip of meadow keeping my father's milk cows from the vineyard. It seemed that I was sitting



Torre Pellice, where the immigrant Waldensians boarded coaches to cross the Alps. Engraving from William Beattie, The Waldenses (London: George Virtue, 1836).

in the grass reading a Sunday school book. I looked up and saw three strangers in front of me. As I looked into their faces I dropped my eyes instantly, being very much frightened. Suddenly the thought came to me that I must look at them that I might remember them in the future. I raised my eyes and looked them straight in the face. One of them, seeing that I was afraid said: "Fear not, for we are the servants of God and have come from afar to preach unto the world the everlasting gospel, which has been restored to the earth in these last days, for the redemption of mankind." They told me that God had spoken from the heavens and had revealed his everlasting gospel, to the young boy Joseph Smith. That it would never more be taken from the earth, but that His kingdom would be set up and that all the honest in heart would be gathered together. They told me that I would be the means of bringing my parents and family into this great gathering. Moreover, the day was not far off when we would leave our homes and cross the great ocean. We would travel across the wilderness and go to Zion where we could serve God according to the dictates of our conscience. When they had finished their message to me they said they would return soon and visit us. They took some small books from their pockets and gave them to me, saying, "Read these and learn." Then they disappeared instantly.

When I realized what had been said to me and what I had seen, I became frightened. I took my clothes in my arms and ran downstairs to where my mother was preparing breakfast for the family and hired man. As I came in she saw that I looked pale. She asked me if I was sick. I said "No." Just at that instant I was not able to talk. My mother told me to sit on a chair and she would soon see to me and learn what was wrong. Soon father came, in and my mother called his attention to me. She knew that if I was not sick that something had happened which caused me to look so strange. My father took me up, dressed me questioned me until I had to tell him all I had seen and heard.

The King's Proclamation of Freedom

After a few years, King Charles Albert issued a decree [February 17, 1848] granting freedom to the Vaudois.

Now we were permitted to live among the Roman Catholics in peace, or at least, they would not molest us on account of our religion. The end of war of eight hundred years between the Roman Catholics and the Mountain Church.

Latter-day Saints Missionaries

In 1850 three LDS Elders, Lorenzo Snow and I think Toronto and Stenhouse were set apart for

mission to Italy. They stopped at a town called Palais, De La Tour.

I well remember my father coming home on Friday or Saturday afternoon and asking my mother to get his Sunday clothes ready. He had just heard of three strangers being at Palais De La Tour preaching the same doctrine which the three strangers had taught me in my dream or vision when I was a child. I was now seventeen or eighteen year of age.

My father was an architect and at this time was building a large residence for some party. A young man whom he had promised work the following Monday morning commenced telling him more of these men and their strange doctrine. [My father] became so excited and so intensely interested that he could not proceed with his work. He traveled over mountains and through valleys and arrived on Sunday morning just in time to hear Elder Lorenzo Snow preach. My dear father was so happy to hear the pure truth so well and earnestly explained. His heart was full of joy.

After the meeting my father approached these servants of God, shook hands and kindly invited them to come to our home where he desired them to make their headquarters.

On the way home my father related unto them all about what I had seen and heard in my dream or vision. When the elders reached our home that Sunday evening they inquired of me, being interested in what my father had told them. [I] was out

on a small strip of meadow land. It seemed to be an identical spot I had seen in that vision of childhood so many years before.

I was sitting on the grass reading a Sunday School Book. I did not hear them until my father said to the Elders, "This is my daughter who had the vision or dream concerning the strangers who told me to fear not for they were the servants of God." Upon being introduced I shook hands with each of them. They took some tracts or small books from their pockets and spoke the very same words I had heard in the dream or vision.

I had been confirmed into my previous church by our minister and had received a certificate of honor, etc. As soon as it became known that my parents and most of our family had embraced the gospel and joined the Church of Jesus Christ, my minister united with other Ministers of the Vaudois faith, and incited the whole country against us. Our trials became great but we preferred to suffer them rather than deny that which God, through his spirit, had made known to us to be true.

Elders Lorenzo Snow and those with him soon were called out of Italy and Elders J.R. Woodward and George D. Keaton were assigned to take their places. It seemed that people who were raised on the mountains were more susceptible to the truth than those who lived in the valleys, The humble mountaineers could neither speak English, French nor had they learned Italian. They had lived apart on the mountains so long that they had developed a dialect of their own. Thus it was almost impossible for the Elders to make themselves understood. It was my good fortune to be able to speak both French and Italian. I could also speak and understand the dialect of the mountaineers. I was therefore selected to travel with the Elders on their journeys and act as interpreter.

My dear children, I cannot doubt the faith and the principals which I have embraced. My whole soul is filled with joy and thankfulness to God for his regard for me and for you in His manifesting to me the divinity of his great work in so remarkable a manner. How sincere is my prayer that you my children may realize how wonderful and yet how real and true is this, my life's testimony to you. ▣



*Phillip Cardon
and Martha Marie Tourn*

Marie Madeleine Cardon

was born July 6, 1834, in St. Bartholomew, Prarostino, Torino, Italy. In 1852, when she was 18 years old, her whole family except the oldest sister joined the Church. Phillip Cardon sold what he could of their property and personal items. There were funds enough to take them and another family of five all the way to Utah. They traveled from Italy to Liverpool, England, where they joined the Robert L. Campbell Company of Saints.

Charles Guild was born on April 14, 1826, in Dundee, Scotland, and is believed to be the second of five sons born to James and Agnes Gordon Guild. In 1835, when Charles was not quite nine years old, his mother and youngest brother passed away. Several years later Charles joined the Mormon faith and was disowned by his father. On March 12, 1854, he also joined the Robert L. Campbell Company in Liverpool, England, and they all sailed for America on the ship *John M. Wood*. The ship was making its maiden voyage, and all 485 passengers were members of the Church.

During the voyage, Charles met Marie Cardon. They landed at New Orleans on April 28, 1854, after 47 days at sea. On May 2, they started up the Mississippi River by steamboat, headed for St. Louis. An epidemic of cholera was raging through St. Louis and many immigrants contracted it and died. Phillip Cardon came down with it but was finally blessed to live.

The journey to Zion was hard on the immigrants. They had no experience with the mules, oxen, and wagons. They had been tailors, weavers, and stone masons in their native countries. All of Marie's brothers drove wagons for other families. When Philippe sprained his ankle and was "laid up entirely," Marie drove a mule team from St. Louis to Zion. The company arrived in Salt Lake City on October 26, 1854, 269 days in all.

Married on February 19, 1855, Charles and Marie lived in Slaterville, Weber County, Utah, close to Ogden. In 1859 the family moved to Lehi, Utah, and in 1867 they joined Marie's sister Catherine and her husband, Moses Byrne, in Wyoming. Moses had built a Pony Express station on the Overland Trail twelve miles west of Ft. Bridger. When the railroad went through the



area in 1868, both the Byrnes and the Guilds moved up the Muddy Creek to the railroad station. Marie Madeleine and her sister, Catherine Cardon Byrne, were the only white women there at the time. The women named the town Piedmont because it reminded them of their home in Piedmont, Italy. Charles and Marie had eleven children, nine of whom they raised to maturity.

Charles lost faith for many years and was inactive in the Church. Years later, after visiting Germany and Scotland, he told his family that he and his wife were renewing their affiliation with the Church. They completed their own ordinances in the Logan Temple before their deaths.

They built the first store in Piedmont. Marie operated the store and though she had little schooling and could not count change as the Wyoming residents did, she had her own system which was very accurate in its use.

The oldest son, Joseph, was only seventeen years old when he began work on a large home for their family. Because the town needed a hotel, they later added more rooms to their home until it eventually contained twenty-two rooms.

Charles and his sons organized the Guild Land and Livestock Company and the Guild Mercantile Co. At one time they had stores in Piedmont, Hillard, Urie, Lyman and Rock Springs.

Charles died in Piedmont on February 14, 1908. It is said that he was a kind-hearted and hospitable man who was diligent and faithful to all his trusts. He invented a number of useful articles, notably a combination door lock which could be changed to 220 different combinations.

Marie was considered a very good business woman. She possessed a strong character and a great deal of determination. She was a worthy example to her children. She passed away on July 21, 1914, and was buried in the Guild cemetery in Piedmont. Later they moved the graves of Marie and her husband to the City Cemetery in Evanston, Wyoming. ▣

Excerpts from Susan Tippetts, August 1997, "Marie Madeleine Cardon and Charles Guild," at <http://cardonfamilies.org>

THE
ITALIAN MISSION
 BY
LORENZO SNOW,
 ONE OF THE TWELVE APOSTLES
 OF THE
 CHURCH OF JESUS CHRIST
 OF
 LATTER-DAY SAINTS

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—*Matt. xxiv., 14.*

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.—*Dan. xii. 10.*

LONDON:

PRINTED BY W. AUBREY, BRANDON STREET, WALWORTH
 1851.

Lorenzo Snow's
 The Italian Mission
 was printed by
 W. Aubrey in
 London (Brandon
 Street, Walworth),
 1851.

Having now finished the business for which we ascended, we felt reluctant to leave the spot where we had rejoiced so much in the goodness of the Lord. From the nature of our proceedings—the fruitfulness of the mountains—the rich variety around—and the impregnable fortress of mountains behind, Elder Snow proposed that this mountain be known among the people of God, henceforth and for ever, as MOUNT BRIGHAM, and the rock upon which we stood, the ROCK OF PROPHECY. We descended the mount, and reached La Tour about six o'clock in the evening. As a sign to all who might visit us, we nailed to the wall of my chamber the likenesses of Joseph and Hyrum Smith. From that day opportunities began to occur for proclaiming our message.

There is an English gentleman residing here, whose name has an almost magical effect among the Protestants. He has materially assisted the schools, and other benevolent institutions. Your recommend (the only one I had) procured me a ready and cheerful introduction to this gentleman, which resulted in several interesting interviews. On one of those occasions, he said, as he retired, "You shall receive no opposition on my part: and if you preach the Gospel as faithfully to all in these valleys as to me, you need fear no reproach in the 'Day of Judgment.'"

The Protestant Chapels here are called Temples. The first that was ever erected was that of St. Lorenzo. It has long since crumbled into ruins; but a Catholic Chapel has been erected, which now bears the name. One day we were invited to the residence of the officiating Priest. We received every attention from our host, and were provided with a dinner, which, for excellence and variety, exceeded any thing we had enjoyed in Italy. When viewing his Chapel, we took the opportunity of presenting the Truths of the Gospel. He listened with great attention, and proposed many interesting questions with regard to modern revelation. Although we had intended to return to our residence, he insisted very strenuously that we should stay over night. He presented me with an Italian Grammar, in which he inscribed his name. In the morning, after an early breakfast, he accompanied us some miles on the way.

It is customary among the Protestants to hold small meetings in private houses, for religious worship. These are called '*Re-unions*.' We attend them; and sometimes are permitted to speak upon our principles. This has produced some little stir among the *officials*; and, a short time since, we received an invitation to attend a public meeting, and answer some questions relative to our mission. We did so, and found some of the most talented ministers present, with an evident desire to crush our efforts. But after we had preached and discussed for three hours, one man, at least, retired with the conviction that we were the servants of the Lord.

On the 27th of October, this person presented himself as a candidate for baptism. The introduction of the principles of Truth, in all countries, has, more or less, been attended with anxiety and difficulty: of these we have had our share. It was, therefore, with no small degree of pleasure I went down to the river-side to attend to this ordinance. Peculiar, indeed, were my feelings when I thought on the past, the present, and endeavoured to penetrate the dark labyrinth of unborn time, I rejoiced that the Lord had thus far blessed our efforts, and enabled me to open the door of the Kingdom in *dark and benighted* Italy. My brethren stood on the river bank—the only human witnesses of this interesting scene. Having long desired this eventful time, sweet to us all were the soft sounds of

B

the Italian, as I administered, and opened a door which no man can shut.

Tales of slander against the Saints have been circulated around us already. The list of lies which we have seen in print here, might bleach the memory of many a vile traducer in other lands. From the rise of the Church to the death of Joseph, all the principal facts have been changed for the foulest mis-representations. But this is a small part of our difficulties. We have to preach, on the one hand, to a people nominally Protestants; but who have been, from time immemorial, in a church where any organized dissent has been unknown. The people regard any innovation as an attempt to drag them from the banner of their martyred ancestry. On the other hand we have the Catholics, with their proud pretensions to a priesthood of apostolic origin. Our presence in this land is only *just tolerated* and *not recognized* as any right, founded upon established laws. Liberty is only as yet in the bud; and the poet says, "The bud may have a bitter taste." But while surrounded with difficulties that seem loftier than the snow-crowned Alps, I can lift up my head, as a servant of God, and rejoice in the anticipation of final triumph. Our course is often dark and difficult; but I believe that, however slow it may be for awhile, it will ultimately be brightened with complete success. Popery, ignorance, and superstition form a three-fold barrier to our attempts. Strange customs, laws, and languages surround us on every side. In a word, we feel that we are in Italy—the polluted fountain which has overspread the earth with her defiling waters.

La Tour is the principal town in the Protestant vallies. Here there is a large Catholic chapel, with a number of officiating Priests. There is a Protestant college, with several professors, and about seventy students. They have also a large chapel in course of erection, principally by English liberality.

Having thus given you a sketch of my travels and proceedings, I close with my kind love to yourself and family, Elders Kimball and Richards, and all the Saints.

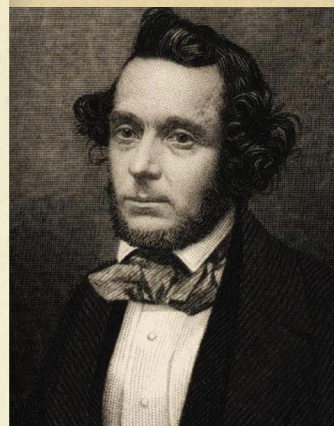
I am, Dear President Young,
Yours very affectionately,
LORENZO SNOW.

President B. Young,
Great Salt Lake City, California.

LETTER IV.

DEAR PRESIDENT RICHARDS,

Your affectionate letter was duly received and was rendered doubly agreeable by the kind and feeling they were communicated. When a servant of God is in the endearing society of the Saints, and his ears are not the cheering voice of the partner of his toils, or the prattling of his little ones—situate in a foreign land, strangers, in whose bosoms dwell no kindred feeling—or a kind word from afar, awakens in the mind a recollection and draws from the burthened spirit its choice blessings upon those who bestow and imprints feelings of gratitude that continue

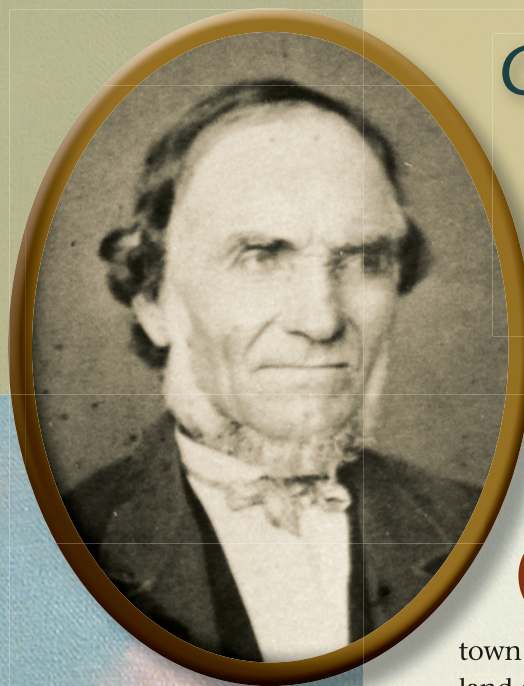


Elder Snow wrote:

"Italy appeared a death-wrapt land, where the errors of ages were ready to combat my attempt with gigantic powers. I have now been to that country, and publish these letters to my familiar friends, as a brief record of my mission."

La Tour, Vallée de
Piemonte
December





Giuseppe Efisio Taranto

First native Italian and Catholic to join the Church in this dispensation.

From Palermo to Nauvoo

Giuseppe Efisio Taranto was born June 25, 1816, in Cagliari, a fishing town on the southern shore of the island of Sardinia in the Mediterranean Sea. He was the third of seven children of Francesco Matteo Antonio Taranto and Angela Maria Fazio. His father's ancestors were a hardy and courageous people who had endured many hardships in colonizing and inhabiting the desolate but beautiful islands north of Sicily. After living a few years in Sardinia and the islands, the family settled in the major Sicilian seaport, Palermo.



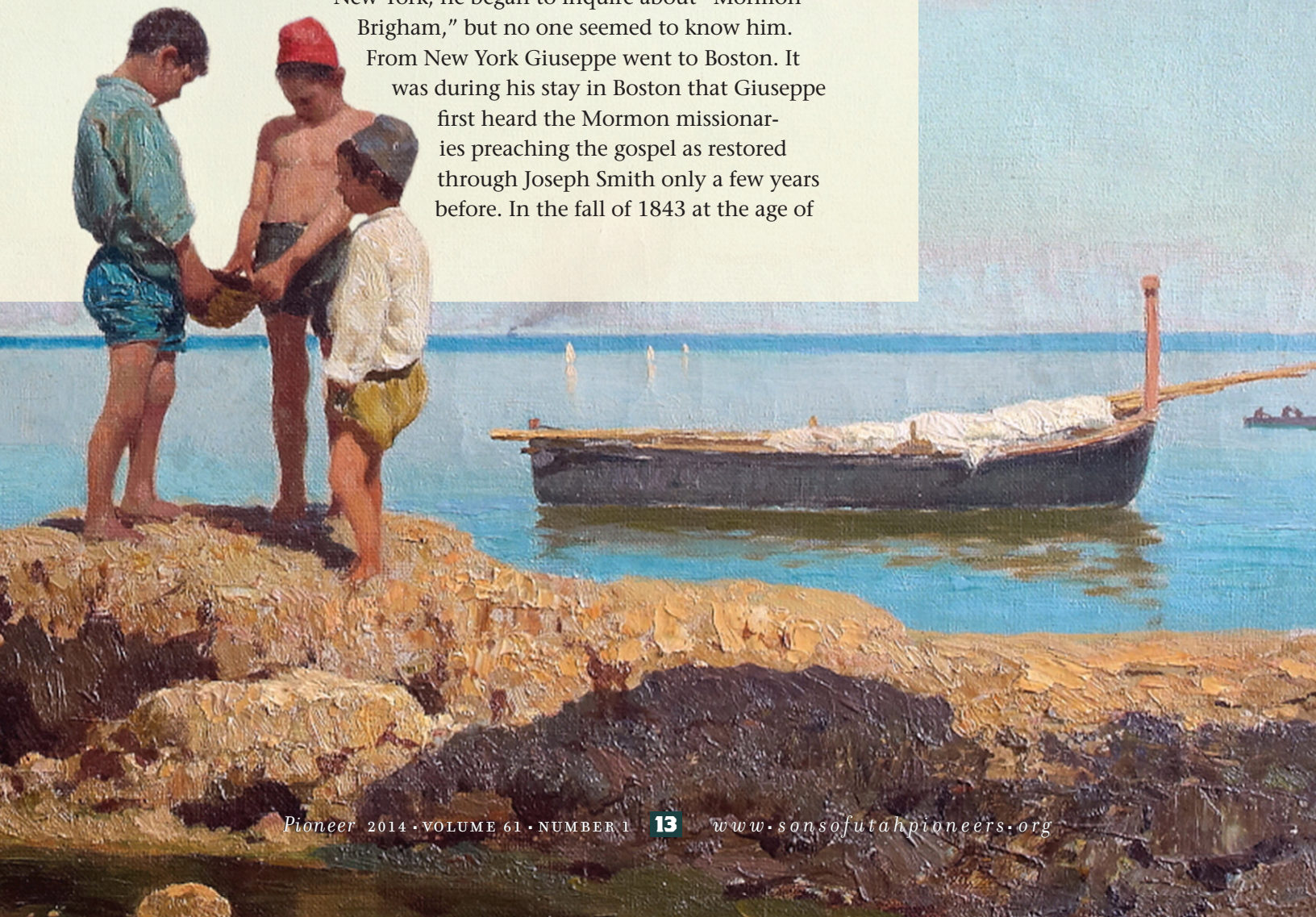
JOSEPH TORONTO

BY JAMES TORONTO, *great-grandson of Joseph Toronto*

The main industries in Palermo were fishing and shipping, and Giuseppe became familiar with both at an early age. For the first 30 years of his life Giuseppe followed his father's footsteps and was intimately involved with the life of the sea as a fisherman and sailor. His travels with the shipping business occasionally brought him to American seaports.

One time as he sailed towards New York, he became fearful that someone in the city might steal the money he had been saving. That night, he had a dream in which a man told him to take the money to "Mormon Brigham" and he would be blessed. When he arrived in New York, he began to inquire about "Mormon Brigham," but no one seemed to know him.

From New York Giuseppe went to Boston. It was during his stay in Boston that Giuseppe first heard the Mormon missionaries preaching the gospel as restored through Joseph Smith only a few years before. In the fall of 1843 at the age of



27, he was baptized by Elder George B. Wallace. It is believed that Giuseppe Efisio Taranto thus became the first native Italian and the first Catholic to join The Church of Jesus Christ of Latter-day Saints in this dispensation.

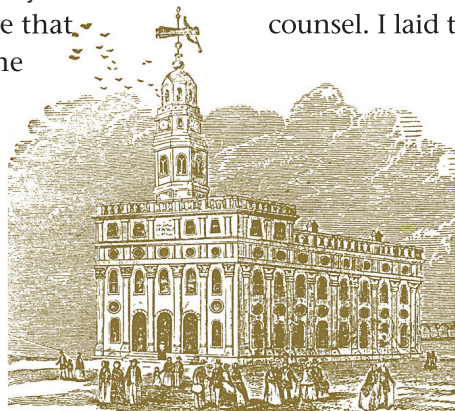
After his baptism, Giuseppe was counseled to join the other members of the Church gathering in Nauvoo. For about another year and a half, the new convert remained in Boston buying and selling his goods, trying to cope with a new language and culture, and learning and progressing in the Church. Around this time Giuseppe began to be called permanently by his English name, Joseph, and his last name became anglicized to “Toronto.”

One day in the spring of 1845, while transporting a load of fruits and vegetables in Boston harbor, Joseph’s boat collided with a larger vessel and was capsized. He lost his cargo of goods and nearly lost his life by drowning. This accident made him feel that he should now heed his Church leader’s counsel to go to Nauvoo with the Saints. So it was that in the spring of 1845 he sold his boat and his business and headed to the western frontier of the United States.

The Italian Pioneer

Joseph Toronto arrived in Nauvoo not long after the capstone laying ceremony for the Nauvoo Temple. At the time, he was the only Italian convert in Nauvoo. His olive skin, jet hair, and black eyes contrasted with the fair complexion of the northern Europeans. Various accounts recall that because he was unique, he was looked upon with some condescension. But if he realized that he wasn’t quite accepted, Joe Toronto never showed it. His white teeth flashed constantly in a happy smile. He loved to bear his testimony in meeting, and didn’t seem to notice that, as the Spirit came upon him and he became emotional about the gospel, his accent became thicker and thicker, until the Saints ducked their heads with tongue in cheek to repress smiles.

Work on the interior of the temple was progressing, but persecution and financial hardships made it difficult.

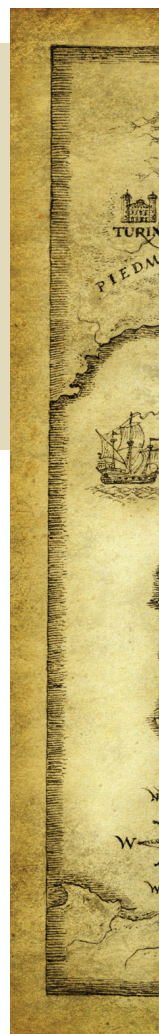


Joseph received a patriarchal blessing containing these words: “The Lord . . . hath called thee from thy native land to make of thee a messenger of salvation to thy native land, even to thy brethren.”

One account reports that on Sunday, July 6, 1845, President Brigham Young announced to the assembled Saints that work on the temple would have to cease. Tithing funds were depleted, and his appeal for Saints coming from overseas to contribute their money to finish the Lord’s house had not produced the hoped-for revenue. Work on the temple would have to stop.

Joseph was in attendance at that Sabbath meeting and heard the President’s fervent appeal to the membership of the Church. The newly-arrived convert from Sicily was deeply moved, and he determined to do whatever he could to help move the work along. The next afternoon, Monday, July 7, President Young “had an interview with Bro. Joseph Toronto.” President Young’s journal entry for the next day, Tuesday the 8th, state that he “went and lay at the feet of the Bishops Whitney and Miller \$2600 in gold that I had received of Brother Toronto.” When the manuscript history was compiled in the 1850s, the account read as follows: “Brother Joseph Toronto handed to me \$2500 in gold and said he wanted to give himself and all he had to the up building of the church and kingdom of God; he said he should henceforth look to me for protection and counsel. I laid the money at the feet of the bishops.”

Because of the commitment and testimony of Joseph Toronto and others who gave their all to build God’s kingdom, work on the Nauvoo Temple resumed. Many Saints were thus able to receive their endowment of temple blessings before their expulsion from Nauvoo and arduous journey across the plains.





A Mission Call to His Native Land

Upon his arrival in Salt Lake, Joseph Toronto initially worked for Brigham Young. But his friend and mentor had other, more important plans for him. On Sunday, April 29, 1849, President Young stated his intention “to send Brother Joseph Toronto to his native country and with him someone to start the work of gathering from that nation.” On May 10th, Joseph received a patriarchal blessing containing these words: “The Lord . . . hath called thee from thy native land to make of thee a messenger of salvation to thy native land, even to thy brethren.” Three months later, on Sunday, July 22, Joseph was ordained a Seventy by Elder Henry Harriman.

In general conference the following October during the Saturday morning session, President Heber C. Kimball delivered a stirring oration on the subject of missionary work and the obligation of taking the gospel to every nation. Among other calls to France, Denmark, England, and the Society

Islands, it was “motioned that Lorenzo Snow and Joseph Toronto go on missions to Italy.”

On Friday, October 19, 1849, Joseph Toronto and Lorenzo Snow left Great Salt Lake Valley in company with 35 other missionaries destined for different mission fields.

Lorenzo Snow records: “Recalling the scenes of the past, my mind reverts to the 19th of October, 1849, when, in solemn silence, I left what, next to God, was dearest to my heart—my friends, my loving wife, and little children. As I pursued my journey, in company with my brethren, many conflicting feelings occupied my bosom—the gardens and fields around our beloved city were exchanged for the vast wilderness which lay spread out before us for a thousand miles. If my mind still glanced onward, there was the stormy main, and, in the far distant perspective, a land of strangers—the field of my mission. We were hastening further and still further from the mighty magnet—HOME! but we knew that the work in which we were engaged was to carry light to those who sat in darkness, and in the Valley of the Shadow of Death, and our bosoms glowed with love, and our tears were wiped away.”

During the weeks prior to leaving England, Elder Snow had studied and prayed to know where in Italy the Lord would have the missionaries begin their work. The history of the Protestant Waldenses (in French, *Vaudois*) attracted his attention, and as he read and thought about the subject, “a flood of light seemed to burst upon my mind.” Elder Snow soon became convinced that this Protestant people were worthy to receive the first proclamation of the gospel in Italy.

Through divine intervention and inspiration, Elders Snow, Stenhouse, and Toronto were able to teach the Waldenses. The missionaries found them to be very poor but hard-working, simple, and honest. They had few conveniences of life. Their homes were often built of stone on the steep, rugged mountain side.

Barely a month after the three missionaries joined with the Waldenses, Joseph Toronto departed for his home in Palermo. One can only imagine the tearful embraces and the excitement in Francesco and Angela Maria’s household as their eldest son unexpectedly returned home after an



By the end of 1875 Joseph received a second mission call to the land of his birth, and he departed for Italy in January 1876 at the age of 60. He spent most of his time with his relatives in Sicily.

absence of nearly 10 years. Joseph was undaunted in his resolve to share the joy of the gospel with those he loved most. By the time he left Palermo in August 1851, he had baptized some of his relatives, and others were investigating the gospel. On July 30, 1852, Joseph returned to Salt Lake City having served honorably and valiantly as a missionary overseas for nearly three years.

The Italian Patriarch in Utah

On his return to the Great Basin, Joseph Toronto resided with and once again worked for Brigham Young. Brigham's family and the other Saints considered him almost an "adopted" son. Brigham Young even picked a wife for his young friend—a lovely young immigrant from South Wales, Eleanor Jones.

Through advice from President Young, the Torontos took up the half block on First Avenue between A and B Streets, paying \$2.50 for it. There they built a home, planted fruit trees, and constructed several small cabins to use as temporary housing for other immigrants.

One of Joseph's first endeavors after his marriage was to raise stock. On his ranch Joseph raised cattle and horses and did some dry farming, all of which became quite successful.

After nearly 20 years of marriage, Joseph and Eleanor hired a young Swedish convert, Anna Catharina Johansson, to live with them and help care for the family. Eleanor and Anna developed a close friendship, and because Anna had no other family to support her, Eleanor suggested that Joseph take her as a second wife. Reluctantly Joseph agreed, and on January 22, 1872 he married Anna. He was 56 at the time; she was 30. From this marriage three children were born.

Within a span of five years, 1873–1878, three more children came into his household, bringing the total to seven. Two and a half years after marrying Anna, he was sealed to a third wife, a Swedish widow of about his age. His ranch, gardens, and fruit trees were thriving.

But even as a prosperous landowner and busy father, he did not forget his relatives in Sicily. A second patriarchal blessing on July 8, 1870, contained reassuring words: "The time is not far distant when thy prayers shall be realized and thy heart shall be comforted to know of thy kindred who will accept the truth." By the end of 1875 he had received a second mission call to the land of his birth, and he departed for Italy in January 1876 at the age of 60. He spent most of his time with his relatives in Sicily. When he returned home a year and a half later in May 1877, he brought with him 14 of his family and friends and paid all boat and train expenses for the long journey himself. This was a very costly endeavor for him, but his fervent hope and expectation was that once they were away from negative influences in Sicily and living among the Saints in Utah, they would join the Church.

But the family's euphoria gradually dissipated as the weeks and months went by. The realities of adjusting to a strange culture and a harsh climate began to take their toll. Many of the Sicilians were discouraged and disappointed with conditions in Salt Lake. One family returned to Italy, while another moved to California where the climate was more to their liking. Ultimately, only one or two of his Italian relatives joined the Church in America—a severe disappointment to a man of such deep faith and conviction. Worry and distress about his relatives eventually resulted in a nervous breakdown and an illness that lingered for the next six years.

In February 1878, another son, Albert, was born. He would be Joseph's last son. In May of 1865 his little girl, Ellen, passed away. She was four years old and his only daughter at the time. In August 1877, Joseph was saddened by the passing of his beloved friend and benefactor, Brigham Young.

In February 1879, with his health already in a serious state of decline due to anxiety, Joseph suffered another heartbreaking setback: five-year-old John Charles, his first child by Anna, died after a tragic accident at the Toronto ranch.

Tragedy struck again four years later when Joseph's second oldest son, Frank, was killed after being thrown from a horse. His death was particularly grievous because Frank was the only married child at that time and he left behind a wife and two young sons.

The combined effect of the untimely death of several children and of the distressing turn of events with his Italian family proved too much for Joseph's fragile health to bear. On Friday, July 6th, 1883, just four months after Frank's death, Joseph Toronto died at his home in Salt Lake City. He was 67. His obituary appeared in the Deseret News on July 11 and concluded saying, "While many people know a great deal of good about Brother Toronto, we do not think there is anyone who can truthfully say anything bad about him." 📌



Toronto Cave: Joseph Toronto took up some land at the point of the mountain near Magna. Here he raised cattle and horses and did some dry farming. On his farm was a large cave in the mountain-side. This was used as a stable for horses. The cave was 54 feet wide at the mouth, 24 feet in the rear, 58 feet in length, and 12 feet 11 inches to the highest point from floor level. Haystacks were placed in front of the cave opening to protect the animals from the storms. A log cabin was built, and Joseph's family lived there during the summer, returning to Salt Lake City for the winter months. After the death of Joseph Toronto, the cave and adjoining property were leased by a number of families, among them the Bertoch family. The cave was known geographically as Black Rock Cave; historically as Toronto Cave, and archaeologically as Deadman's cave. The area was known at the time as Toronto's Point.

DUP marker 124 reads: "In the early days this roadside cave provided travelers with natural and welcome shelter for both man and beast. In 1860 it served as a Pony Express Station; later a stopping place for the Overland Mail. Joseph Toronto was one of the pioneer owners. In 1938, it was explored by a scientific group from the University of Utah, and the artifacts discovered proved to be a rich deposit of archeological material. The American Smelting Company bought it about 1905. Later it was purchase by the Garfield Improvement Group."

Magna, Utah, Hwy. 50 📌



BLOCK 90

Property of
Joseph Toronto

John T. Cain

George D.
Watt

William
Bell

Church History
Museum
1870 Model of
Salt Lake City

On President Young's advice, Joseph took up the half block on First Avenue between A and B streets, paying \$2.50 for it. In the fall of 1853 he married Eleanor Jones, a girl from South Wales. At the time he and Eleanor commenced building their home there were neither water nor streets in this location and water was carried for culinary purposes. The ground was mostly cobblestones, but with hard work the stones were dug up and the ground was prepared for cultivation. Later, water from City Creek Canyon was brought around the hillside and down to this section of town. Soon after fruit trees were planted, peach, plum, apricot, apple, grapes, almond nuts. In a few years they were gathering much delicious fruit. Joseph and Eleanor dried hundreds of pounds of fruit. Most of it was sold and shipped to Montana and the mines. Along the inside wall grape vines grew and were trellised on the wall. All kinds of old fashioned flower beds were found

in every nook and corner. The garden was laid out after the fashion of the gardens on the mountain slopes of Italy and Switzerland, in terrace shape.

In 1875 he made another trip to Italy and brought back with him fourteen relatives and friends, expecting they would join the Church, but only one or two were baptized. Among the number was his sister, Mrs. Maria Grazia Scappatura, her husband, Raffaele Scappatura and family. The Scappatura brothers and sisters were very talented musicians. He also brought from Sicily roots of fig trees, lemons, oranges, English walnuts, bamboo and cane. The climate was too cold for tropical fruits and only a few of them grew. The bamboo grew very well for some years, but for lack of care, died.

After an illness of several years, Joseph died in July 1883 at his home in the Eighteenth Ward, a few days shy of his 65th birthday. 🏠

Information courtesy Ron Andersen, Church History Museum.

Three Orphaned Italians in Early Utah Territory



BY MICHAEL W. HOMER

Excerpts from "An Immigrant Story: Three Orphaned Italians in Early Utah Territory,"
Utah Historical Quarterly (Volume 70, Number 3, Summer 2002)

In April 1853 the First Presidency of The Church of Jesus Christ of Latter-day Saints published its Ninth General Epistle, in which it instructed all Church members to immigrate to Utah. In July the epistle appeared in the *Millennial Star*, which circulated throughout the European Mission. The First Presidency reassured Church members in Europe that the "Perpetual Emigrating Funds are in a prosperous condition," although "but a small portion is available for use this season." It also encouraged members to contribute to the fund to help "the Saints to come home. And let all who can, come without delay, and not wait to be helped by these funds, but leave them to help those who cannot help themselves."

Jean Bertoch, a sixty-year-old farmer from San Germano Chisone, was among fifty-three Waldensians converted in 1853. Jean and his wife, Marguerite Bounous, who had died in 1840, had three sons and two daughters: Jean, Antoinette, Marguerite,

Daniel, and Jacques. Jean was a landowner in the Val Chisone, where the family lived, farmed, went to school, and enjoyed some social connections.

Jean and his five children were baptized on August 3, and twenty days later Jean was ordained an elder. Within a few months of his conversion and ordination, Jean took steps that he hoped would enable him and his children to leave their overcrowded valleys in Piedmont and immigrate to Utah. In October Jean paid 200 lire to the Kingdom of Sardinia to secure a military deferment for his eighteen-year-old son, Daniel. Without the deferment, Daniel would have been required to enlist in the army, and he could not have left Italy for at least another two years. In December 1853 Bertoch sold the family's two-story home and the adjoining cropland, located on steep mountainsides above San Germano Chisone.

Although Jean wanted to emigrate with his children, he was asked to remain in Italy to preside

over a third Church branch, which was organized in San Germano on January 7, 1854. Jean could have paid for his children's trip by using the money he received when he sold his land, but he was asked to donate a portion of the proceeds to the LDS Church to sustain the Italian Mission. The first group of emigrants included Barthelemy and Marianne Pons and their three children (representing the Angrogna Branch) and Phillip and Marie Cardon and their six children (representing the Saint-Barthdemy). Jean's children represented the San Germano Branch—Jean, age twenty-six; Antoinette, twenty-three; Marguerite, twenty-one; Daniel, eighteen; and Jacques, fifteen. Jean sent them with the partial assistance of the Perpetual Emigrating Fund and promised them that he would join them in their new homeland the following year.

On February 8, 1854, twenty converts met in Torre Pellice to board coaches that eventually took them to Susa, a small village located at the foot of the Alps. In Susa they hired diligences, which

were placed on skids and drawn by mules, to carry them up the steep Mount Cenis Pass and across the Alps to France. After the converts had successfully crossed the Alps, the diligences were placed on wooden wheels and the group continued to Lyon, where they caught a train to Paris and from there to Calais. In Calais they boarded a steamer that transported them to the British coast, where they took trains to London and then to Liverpool. On March 12 they boarded the *John M. Wood*, which crossed the Atlantic Ocean with 397 Mormon converts from England, Denmark, France, and Italy. On May 2, 1854, the first group of Mormon converts from Italy arrived in New Orleans.

On May 3 they boarded the *Josiah Lawrence*, a steamboat that transported them up the Mississippi to St. Louis. On May 14, shortly before arriving in St. Louis, most of the Church members were detained on Arsenal Island, which in 1849 had become an inspection site and a quarantined area where immigrants were examined for cholera. On the morning the *Josiah Lawrence* arrived in quarantine,



San Germano, Val Chisone, the home village of the Bertoch family. Engraving from William Beattie, *The Waldenses* (London: George Virtue, 1836).

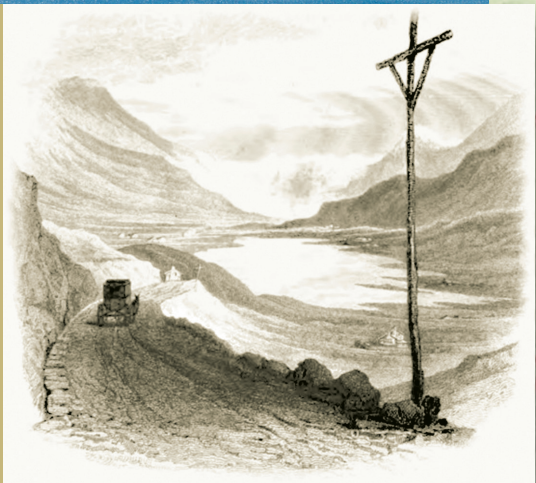


Torre Pellice



Mount Cenis

In Susa they hired diligences, which were placed on skids and drawn by mules, to carry them up the steep Mt. Cenis Pass and across the Alps to France.



Torre Pellice image by moviemaker57 at deviantart.com; Mount Cenis image from Wikimedia Commons

the Bertoch family suffered a tragic loss. Marguerite, who had celebrated her twenty-first birthday shortly before leaving Italy, died of cholera in the arms of Philippe Cardon's daughters. Eleven other converts died within a few hours and were buried with Marguerite on the island. Daniel Bertoch later called her death "one of [the] first hard trial[s] that I had to pass through."

When they were released from quarantine, the surviving Bertoch children started on their journey across the American continent. The converts boarded steamships that conveyed them up the Missouri River to Westport, Missouri. Near Westport they camped at Prairie Camp, a Mormon staging area, where they prepared for the difficult overland journey across the Great Plains. The converts remained at the staging area for several months before starting their trek to Utah during the third week in July. Daniel was assigned to the Robert L. Campbell company, while his siblings Jean, Jacques, and Antoinette traveled with the William A. Empey company.

Around the third week of August, while camping near Fort Kearney, Nebraska Territory, the Bertoch children were stunned when their oldest brother, Jean, died of pneumonia. Barthelmy Pons, the father of three small children, also died about the same time. There were other close calls for the surviving Bertoch siblings. In mid-September, near Fort Laramie, Jacques fell from a wagon and the wheels ran over his legs. Although the boy recovered, he and his sister entered the Salt Lake Valley

on October 26, two days after their company's forty-three wagons arrived.

When Jacques and Antoinette arrived in Salt Lake they were introduced to Joseph Toronto, who took them to his residence on First Avenue to wait for Daniel. Daniel spent his first night in the city in a shelter "made back of a dirt wall, just north of John Sharp's dwelling." The next day Daniel met Toronto, who "took me [Daniel] to his house where I met my brother and sister." The Bertoch children were among many immigrants who spent a few days in Toronto's home before being sent to a settlement in the territory.

Brigham Young asked Toronto to supervise the Bertoches because they were not accompanied by their father. The siblings were relatively young, did not speak English, and shared an Italian connection with Toronto. Young had assigned Toronto the task of caring for his cattle herd on the Great Salt Lake's Antelope Island. The three surviving Bertoches went "to Antelope Island to work for President Young, under the direction of Mr. Toronto. Those who had borrowed from the Perpetual Emigrating Fund often repaid the Church by working on public works projects, and the young Bertoches were expected to labor in "redemption servitude" to repay their loan while they waited for their father. The three lived in a rustic shelter built by Toronto.

The first winter on the island was difficult. The Bertoch siblings spoke only a few words of English and they could not communicate with anyone on the island. The boys had the duty of walking around the island every day to check the location



of cattle while Antoinette remained in the cabin to perform domestic chores. Toronto brought supplies every two weeks. The three survived on flour, bran, cornmeal, squash, and “bunch grass to chew on.” Daniel reminisced, “I had to go to the canyon every day for wood, which resulted in wet feet. For my shoes were so bad that I was obliged to tie them on with strings.”

In the spring of 1855 Daniel was accompanying Joseph Toronto on a trip to Salt Lake City when a great storm arose. This storm put Daniel and his companions “in danger of our lives. . . . Toronto called to us to come into the boat, and we began to pray in English. When we finished he called on a Danish boy, and he prayed in Danish; then he asked me. I prayed in French for the first time without my prayer book. It wasn’t very long before the storm quieted down and we got away safely.” These experiences, which Daniel remembered throughout his life, persuaded him to leave Antelope Island. “The next day we started in quest of the Jordan River, we found it in the late afternoon. We got in our boat and traveled up the river, we camped that night at Bakers. The next day we arrived in Salt Lake and went to Toronto’s. I stayed with him long enough to get a pair of shoes then I ran away.”

Daniel found Salt Lake City much busier than Antelope Island. When he realized the Church was constructing a temple, there he decided that he would rather help dig its foundations than continue to live and work on the island. He labored at the temple block for about six weeks before John Sharp

hired him to help dig a canal from Big Cottonwood Canyon to the mouth of City Creek Canyon. Sharp furnished Daniel and his fellow workers a weekly rations of shorts [bran and other by-products of milling], flour and meat. In the fall Daniel “went to Sharp for my money, he told me there was no money, only what we ate.”

Daniel was left “penniless and without a place to stay,” but he was even more distraught when he was told that same day, by a company of Mormon immigrants, that his father was dead and had been buried in Mormon Grove, Kansas. Jean Bertoch had left Italy in February 1855 with the second group of Mormon converts. Unfortunately, many of these converts, including Bertoch, died of cholera in Mormon Grove and were buried in unmarked graves near the campground.

Daniel was stunned by his father’s death. He decided to swallow his pride and return to the island to rejoin Jacques and Antoinette. “My brother and sister were living on the island. I felt pretty blue and alone in the world. Having run away from Toronto I hated to go back, but I did and he took me back on the island in the fall of 1855.” When the three siblings reunited, they realized that they would have to survive in Utah without their father.

The spring of 1856 was one of the hardest that the people had to pass through. Many a family had to sit down to the table and ask the blessing on the food and there was “nothing but a dish of greens to be seen.” In the midst of these hardships Antoinette left the island in February 1856

Antelope Island



to marry Louis Chapuis, a twenty-nine-year-old French-speaking convert from Lausanne, Switzerland. Chapuis had met and befriended the French-speaking Bertoches two years earlier aboard the *John M. Wood*. Antoinette and her husband eventually settled in Nephi and raised four children.

In the fall of 1856 Daniel “started to work for George D. and Jedediah Grant” at Mound Fort, one of four forts built during the 1850s within the present city limits of Ogden.

Only Jacques, now eighteen, remained with Joseph Toronto. He moved from the island to Point of West Mountains (near Garfield) when Toronto, seeing that grazing conditions were better near the shore of the lake, decided to relocate his personal ranch. Jacques became the foreman of the new ranch and began using “Jack Toronto” as his nickname. He lived in a one-room rock building that he and Toronto constructed, and he used an oblong cavern known as Toronto’s Cave as an additional shelter and barn.

The United States Army began marching toward the territory during the summer of 1857. In the fall of 1857 Jack accompanied Toronto to Echo Canyon, where he helped prepare his Church’s resistance to government troops. With more than two thousand other volunteers, he dug trenches across Echo Canyon, and on the hills overlooking the canyon he loosened rocks that could be hurled down at the soldiers.

After the Utah War, Daniel returned to Ogden, but shortly thereafter he moved with his patrons to a ranch located near Littleton in Morgan County. Jack returned to Point of West Mountains and resumed his duties as ranch foreman.

For the next ten years Daniel and Jack gradually assimilated into Mormon society. They learned to speak English, worked for their patrons, attended church, and married young British converts who had recently arrived in the territory. In 1866 Daniel married seventeen-year-old Elva Hampton, who gave birth to four children before she died in 1874. Following her death he married another British convert, eighteen-year-old Sarah Ann Richards, who bore five more children. In 1866 Jack, who by this time preferred the name James, married nineteen-



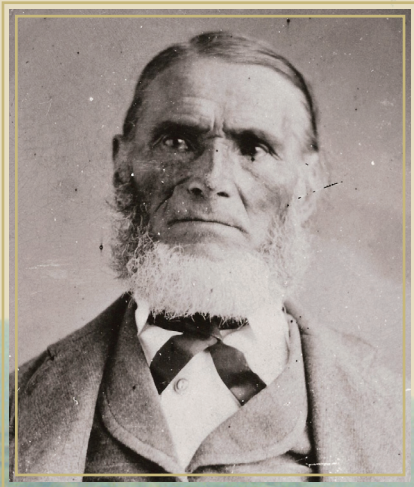
James Bertoch with his wife, Ann C. Bertoch, six-month-old daughter Ann Elizabeth, and mother-in-law, Elizabeth Hill Jones Cutcliffe, in 1867.

year-old Ann Cutcliffe. She eventually gave birth to thirteen children. Even after they married and began raising children, Daniel and James, who in 1866 were thirty-one and twenty-eight, continued to work for their patrons in exchange for subsistence in kind. Although they wanted to own their own farms, neither could afford to purchase property because their patrons did not pay wages.

When the Civil War-time Congress passed the Homestead Act in 1862, Daniel and James finally would be given an opportunity to achieve their dream of farming their own land.

On October 22, 1873, Daniel filed an application for a homestead of eighty acres located in the vicinity of Littleton, Morgan County. James filed his application for a homestead of 79.8 acres on June 20, 1874. His homestead was located near the Toronto ranch in Point of West Mountains, also called Pleasant Green. The United States Land Office granted Daniel title to his homestead on October 1, 1879, and to James on March 30, 1881. The brothers had not applied for citizenship until they realized they had to be U.S. citizens in order to obtain land patents under the Homestead Act. They had lived in Utah Territory for more than twenty-five years before they became citizens and obtained their own property. ▣

John Daniel Malan



*Faithful
Italian Pioneer*

BY ALAN P. MALAN

On November 20, 1804, in the mountain village of Prassuit in northern Italy, Catherine Costabel, the wife of Jean (John) Daniel Malan, gave birth to the couple's first son. Just as in the case of Joseph Smith, this child would be known by the name of his father, and he would likewise bring great honor and respect to his father's name by the life he would live and the example he would set as a humble follower of the Lord.

In the spring of 1820, when John Daniel was 15, Joseph Smith received his divine commission in a glorious vision in western New York. In April of 1825, while Joseph was waiting and preparing to receive the promised plates from Moroni, John Daniel married Pauline Combe.

One day, Pauline was reading in the scriptures about the life of Christ and His Apostles and the gospel as they taught it. After retiring that night, she lay pondering upon what she had been reading and wishing she could have lived in those days. She then

saw the room become light, and she sat up, feeling a heavenly influence. She began to sing a psalm. Twelve personages appeared and formed a semicircle by her cot and joined in her singing. When they finished they departed, and the light also left. When she related her vision to her mother, her mother read Acts 2:17 to her.

Pauline's father, Jean Combe, was also a religious man and went regularly to church but generally came away dissatisfied. He would sometimes comment on the difference between the teaching of the day and the teaching of the Savior and His Apostles.

On his deathbed, he told his oldest daughter, Mary, "The old may not, but the young will see the day when the gospel shall again be preached in its purity, and in that day, Mary, remember me."

John Daniel and Pauline began to establish themselves as dairy owners at La Orchia and owner-operators of an oil press at Prassuit. In March 1828, John Daniel and Pauline's first son died a short time after birth. Over the next 20 years eight more children would bless the home of John Daniel and

Pauline, and the Church of Jesus Christ would once again be organized on the earth.

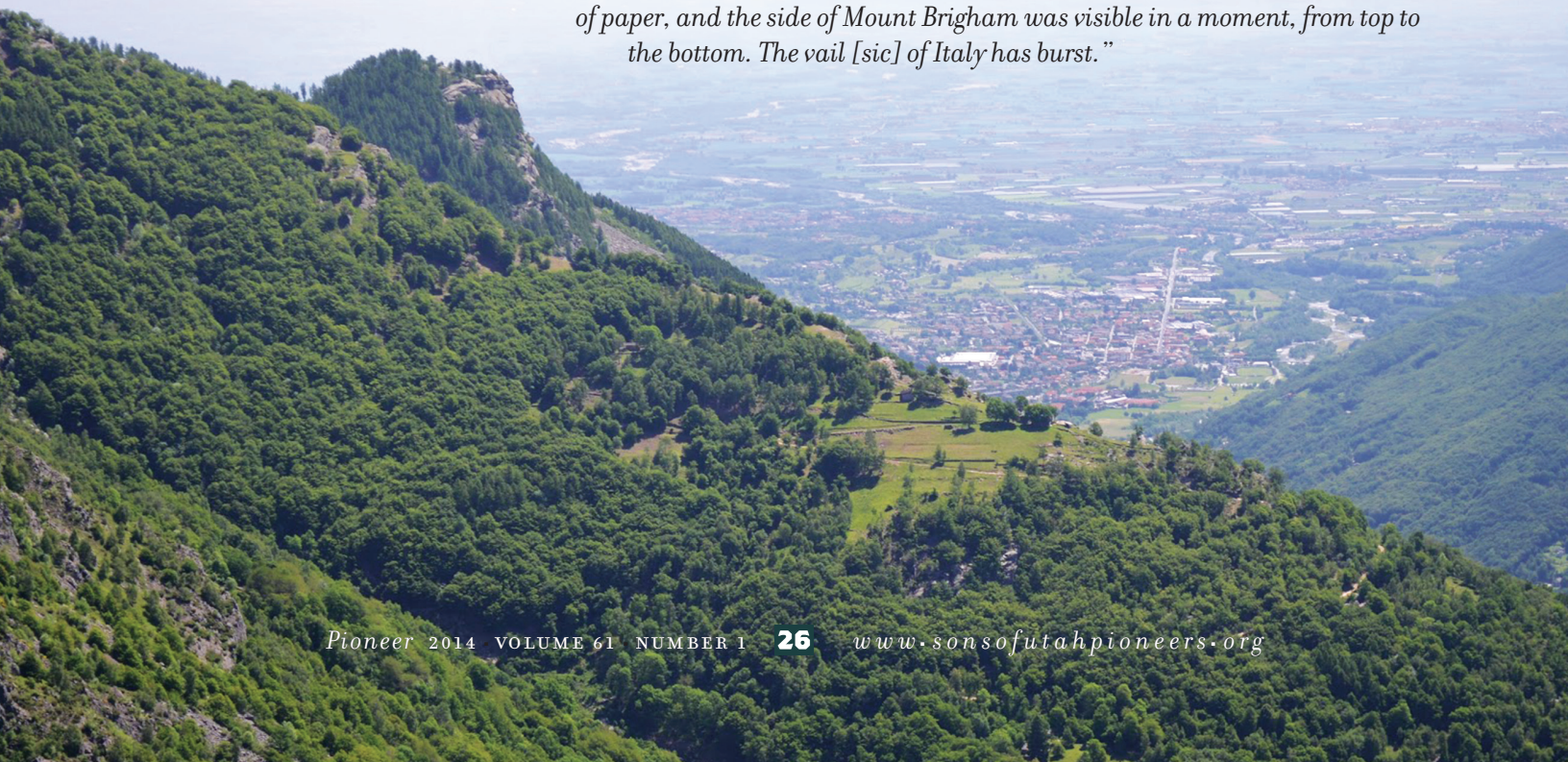
Conversion of John Daniel Malan

September 19, 1850, dawned bright and clear as three dedicated servants of the Lord ascended the steep slopes of Mount Castelluzzo near La Tour, Piedmont, Italy. In the months that followed, the work began to move forward among the inhabitants of the villages below. Soon the elders were invited to small meetings held for religious worship in private homes, which were called "reunions" by the Vaudois.

After one such meeting, Jean Antoine Bose retired with the conviction that the elders were servants of the Lord. On October 27th, 1850, he presented himself as a candidate for baptism, becoming the first fruits of the Italian Mission in this dispensation.

Three months later, just after Elder Snow left Italy on mission business, Elder Jabez Woodard entered the tailor shop of Antoine Gaydou in La Tour. There he was introduced by the owner's wife to her

On September 19, 1850, the land of Italy was dedicated for missionary work, and the first branch of the Church organized with but four members: Lorenzo Snow, Joseph Toronto, T. B. H. Stenhouse, and Jabez Woodard. Elder Snow renamed the mount on which they stood "Mount Brigham" and the great rock protrusion from that mount he called "the Rock of Prophecy." Later, Elder Woodard wrote the following: "On Feb. 25, 1851, two young men presented themselves for baptism. It rained and snowed again, and the atmosphere was so dense that we could not see distinctly a little way ahead. The clouds were suddenly rent asunder as if they had been a sheet of paper, and the side of Mount Brigham was visible in a moment, from top to the bottom. The vail [sic] of Italy has burst."



father, Jean Daniel Malan, and younger brother, who had also happened into the shop that day.

Elder Woodard, whom Stephen Malan, the boy in the shop, described as “a man of gentlemanly appearance,” told Jean Daniel of his mission. He was immediately invited to the Malan home to share his message.

After a hike of a mile and a half and a frugal repast, Elder Woodard stated “that inasmuch as he was commissioned to preach the gospel in the same manner as Christ’s apostles . . . he desired to do so.”

Twenty-five or more neighbors and friends were gathered, and the Malans heard for the first time in this life “the gospel in its true light.” Stephen Malan recounted, “We were so edified and elated that we could not do otherwise than to invite him to come again, [to] which he did not fail to respond some few days after.”

The family pondered the principles and the message of divine Restoration, and they were convinced that here was truth. With joy and faith they accepted the opportunity of baptism. Stephen Malan related, “The spirit of God was made manifest for we were all filled with a joy unspeakable.”

Building the Kingdom, 1851–1855

Just three weeks after the Malan Family was baptized in the icy waters of the Angrogna River, Elder Lorenzo Snow reported the following:

“The veil over Italy has begun to burst—the Alpine hills have commenced to reverberate the tidings of salvation, the gift of the Holy Ghost, to those who have wandered long in darkness, and the sound of their cheering congratulations in the new covenant of life, have reached our ears. They speak like Saints. Their bosoms already burn with love and fellowship toward their brethren. . . . Indeed the spirit of the Gospel seems to pervade their minds richly, as their salutations fully bespeak.”

As the first full family to embrace the gospel in Italy, the Malans were immediately given the opportunity to serve the Lord in building up the kingdom. Both the Malan priesthood holders and the women served and sacrificed. After the family’s baptism, the Malan home became headquarters of the Italian Mission as well as of the Angrogna Branch, over which John Daniel presided.

Soon the full-time elders took up residence in the Malan home and enjoyed many a meal at their table. Within six months of his own baptism and ordination, John Daniel taught and baptized the Beus family. During the next four years his name appeared with great frequency in the official membership records as he baptized, confirmed, blessed and ordained others in the Lord’s Church.

In February 1852, Elder Lorenzo Snow crossed the Alps to return to the Piedmont with a translation of the Book of Mormon. On reaching Angrogna, he stayed in the Malan home.

Elder Snow stated, “Elder John D. Malan, president of the branch, is a man of God, and having labored faithfully under the council of Elder Woodard, I think it wisdom that he should take charge of the work here, while Elder Woodard opens the mission in the seaport of Nice.”

Emigration of John Daniel Malan

In March of 1855, John Daniel Malan, his family, and five others set off on a steep trip up Mount Cenis by government coach. Elder Lorenzo Snow, who had crossed Mount Cenis earlier, wrote concerning the pass, “It [was] very dangerous making our way up the narrow road...one stumble or the least unlucky toss of our vehicle would, at very many points of our path, have plunged us a thousand feet down rocky precipices.” He concluded, “I felt thankful that my passage over these rocky steeps was completed, and hoped it might never be my lot to cross them a third time.”

Malan recorded, “When we arrived at the summit we left the coach for about an hour and entered the hotel for refreshments where we were robbed of our money by some pickpocket. It was about midnight when we dejectedly re-entered the coach.”

After crossing the English Channel and arriving safely on English soil, it was on from London to Liverpool by rail. They then joined 573 Saints on board the *Juventa*, ready to set sail across the Atlantic.

The ship’s company, which was organized into twelve wards, was made up of British, Swiss, and Italian Saints. Elder Glover wrote on the occasion of the ship’s safe arrival in the port of Philadelphia: “Since we left the shores of Old England, we have experienced the hand of the Lord over us for good,



The Malan home became headquarters of the Italian Mission as well as of the Angrognia Branch. Artwork courtesy Dr. William Tanner.

in that we have had a pleasant and prosperous voyage. Under the influence of His Holy Spirit we have enjoyed peace and happiness, the utmost order and tranquility prevailing amongst all the passengers, and today, whilst we write to you, we can heartily thank God that we have every soul which left Liverpool with us rejoicing (on deck) in the fullness of health and strength, not one out of such a large company having met a watery grave. . . . We can say that God has blessed us, and we feel to praise His name continually."

Averaging about twenty miles a day, the company reached Fort Keamey on the 25th of August. That night, Thomas Jeremy's journal entry developed into a prayer: "We camped all day to make repairs. Our wagons are as yet very good, also the oxen do not show any marks from the trip. We have every day all most been blessed with good grass and water for our oxen and I feel to praise and thank my Heavenly

Father for his unbounded blessing upon us all as a camp, also Heavenly Father we would humbly pray thee to continue to bless with increased prosperity, so that we may roll on to Zion in peace and safety from contending powers. In the name of Jesus Christ. Amen."

By the 18th of October they passed Fort Bridger, and some met acquaintances from the Valley. They next passed Bear River, Echo Canyon, and the Weber, surmounted Hogsback Ridge, and pushed on through East Canyon. William Clayton considered this, "the worst piece of road on the whole journey." On the 26th the company met for dancing and singing. The next morning they double teamed to the top of Big Mountain and got their first view of the Valley of the Great Salt Lake. They had truly "come to Zion." There the Malan family would continue their legacy of faith and service to the cause of building the kingdom for generations to come. ▮

Malan Heights

The day after their arrival to the Salt Lake Valley, the Malan company continued their journey to Ogden, where they first settled at Mound Fort. Roughly 16 years later, John Daniel's youngest son, Bartholomew Tim, married 15-year-old Louisa Maria Hatch in October 1871 in Ogden. The story is told that when Louisa Maria was pregnant with their first child, the doctor diagnosed her to be full of cancer and told her that she would not be able to bear any more children but would probably die instead. She went home and asked her husband to give her a priesthood blessing. Their great faith sustained them as she not only gave birth to this child but for the next 25 years gave birth to fifteen more children as well. Louisa lived a full life and reached the age of 70 years. Their large family



Left to right, front row: Parley Quince, Ray Stephen, Nahum Oscar; center: Bartholomew (Tim) Malan; back row: Ernest Francis, Gideon Highly, Lawrence Maxwell, and Alexis Bartholomew. Photos courtesy Dr. William Tanner.

became known as the "Alphabet Family" because the children were given successively ordered alphabetic names: Alexis Bartholomew, Claudius Daniel, Ernest Francis, Jeremiah, Gideon Highly, Inez Jane, Lawrence Maxwell, Nahum Oscar, Parley Quince, Ray Stephen, Teresa Una, Verna Winona, and X Y Zella (one more child, Benjamin, was born after Zella, 1896). See *Louisa Maria Hatch Malan* at <http://www.findagrave.com>.

In 1892, Bartholomew ("Tim") and his family carved out a path up the mountainside along the upper reaches of Waterfall Canyon into what is now Malan's Basin. There they built Malan Heights Hotel and also prepared a campground area. Malan charged visitors \$1 per person to be hauled up to the hotel in a horse-drawn wagon that had a "poke" stick that prevented the wagon from rolling backwards down the hill. Ogden's street cars ended at 25th Street and Iowa Avenue, where wagons to Malan's Heights departed each summer morning at



8:15 for a 90-minute ride to the top. Meals were 35 to 50 cents at the resort. Passengers were treated to beautiful panoramic views, excellent meals, and lodging at \$6 per week (steak included). They operated a seasonal hotel, complete with cabins and a campground, on about 10 acres, each summer for about 12 years—from 1894 until 1906. Unfortunately, the hotel burned down in 1906, and the only evidence of its existence is the old cast iron boiler laying in the grass near the stream which leads to Waterfall Canyon. Malan's Peak was named after Bartholomew "Tim" Malan. See "A History of Weber County," by Richard C. Roberts and Richard W. Sadler. ▣



Prairie Angels

by Leon Parson

Leon's great-great-grandparents, Jeanne Marie and Jean Pierre Stallé, joined the Church in the Piedmont Valley in 1853 and emigrated to Zion in 1856. They were on the first handcart company with Edmund Ellsworth. Tragically, Jean became ill and died en route.

The little girl in the painting represents the artist's great-grandmother, Margarete Stallé. She was five years old and walked all of the way except when her older sister carried her piggy-back across streams that were too deep for her.

The Stallé's oldest daughter, Suzette, married Louis Cardon, son of Phillip Cardon, whose family had immigrated earlier in 1853.

The Piedmont Family Organization—descendants of the original families that joined the Church and came west—has performed over 47,000 temple ordinances in behalf of their ancestors from Italy.

Prints are available by contacting the artist at 208-403-2055 or emailing parsonl@byui.edu

Leon Parson is currently painting the mural for the Rome Italy Temple.



The Waldensian Converts

Immigration to Zion

BY DIANE STOKOE

Excerpts from Diane Stokoe, Department of History thesis "The Mormon Waldensians," chapter 3. Published in 1986, the 102-page thesis covers the 12 Waldensian families and single people who joined the Mormon Church between 1850–1869 and emigrated to Utah.

The Waldensian converts who came to America traveled in three main companies. The first company left Piedmont on February 7, 1854, and comprised the Barthelemy Pons and Philippe Cardon families and the five adult children of John Bertoch (who remained behind to do missionary work).

The second company, which left on March 7, 1855, was led by the Malan family, and included J. Daniel's oldest daughter, Mary Catherine Gaydou, her two-year-old daughter, Julia, and Malan's brother-in-law, David Roman, a widower with a four-year-old son (Daniel). Elder John Bertoch and seventeen-year-old John James Bonnett also accompanied them. Dominic Brodero, a friend of Roman, and Anthony Gaydou (Catherine's estranged husband) met this party in Liverpool. Malan insisted Brodero and Gaydou be baptized before setting sail.

The third company left Piedmont on November 28, 1855, a little over eight months after the departure of the second group. It consisted of the Michael Beus, the Peter Stallé, and the Michel Roshon families. Additionally, two Chatelains, Peter and Henriette, and Peter Lazald with his two children came with this group. Also, three young adults traveled in the company, Marianne Gardiol, Madelaina Malan, and Suzanne Goudin. All other Vaudois converts came later.

Mission records indicate that only three families were able to pay all of their own passage. Philippe

Cardon and Barthelemy Pons were able to sell their lands to meet their expenses, but both suffered substantial loss in doing so. Daniel Justet also appears to have paid for the passage for his family. Most of the Waldensians who came to Utah after the first company (Cardon and Pons families) could not have made the trip without the help of the Perpetual Emigration Company.

The British Mission made all the arrangements for the emigrants after they arrived in Liverpool, the gathering place for converts from all over Europe. Usually they boarded the ships a day or so before departure. Before the Saints boarded, a president and two counselors were called to preside over the Mormon converts. Robert C. Campbell, a British emigrant, presided over the 397 emigrants who sailed on the *Wood*. William Glover was the spiritual leader of 573 emigrants on the *Juventa*, and Knud Peterson was the president of the 509 Saints who sailed on the *Boyd*. The president divided the emigrants into branches, with an elder or priest presiding over each. The Vaudois saints probably became members of French-speaking branches. English lessons were given on board. The emigrants also heard lectures, enjoyed storytelling, and received instruction on pioneer life.

As Mormon emigrant ships were known for their cleanliness and organization, the death rate aboard these ships was minimal. For example, only two adults and four children died during the crossing of the *Wood*. However, there were also two births, one baptism, and one marriage during this crossing.

When the Cardon company arrived at New Orleans in the spring of 1854, they were met by a Church agent who had procured steamboat tickets for them to St. Louis for \$3.50 per person (considered a high price in those days.) While awaiting the



Image courtesy Library of Congress.

boarding of the steamboat, several passengers went to New Orleans, where a cholera epidemic raged. On May 3rd, the Mormon Saints boarded the *Josiah Lawrence*, a steamboat that would take them to St. Louis, Missouri. The steamboat continued up the Mississippi River as several immigrating Saints began to suffer from cholera.

The letters and diaries of pioneers between 1850 and 1855 contain many references to cholera, an infectious disease acquired by drinking tainted water. It killed thousands. The steamboat carrying the immigrants was quarantined on an island just outside New Orleans while the dreadful disease ran its course. Phillip Cardon fell ill but recovered. Twenty-year-old Marguerite Bertoch died. This was difficult for John, Antoinette, Daniel, and James Bertoch, for the sea voyage had brought them close. Dan wrote, "It was the first hard trial I had to pass through."

The Malan group, arriving a year later, also encountered cholera. They reached Philadelphia on

May 5. From Philadelphia, the immigrants traveled by rail to Pittsburgh, Pennsylvania, by steamboat down the Ohio River to St. Louis, up the river to Atchison, Kansas, and finally by ox team to Mormon Grove—the place provided for outfitting these immigrants. Madeline Malan wrote this account:

"While at the grove, many were stricken with cholera. Elder Joseph Hall, who was the appointed commissary at the camp, stated that out of over three hundred victims, only three survived. I was one of the three. . . . When [my mother] saw me writhing in agony, she was much distressed and wondered what she had done to forfeit her blessing. However, when one of the dreadful paroxysms of cramps released me so I could speak, I told the weeping ones around me not to fear but to send for the elders to administer to me and I should get well. After the ordinance was performed, Apostle John Taylor, who was one of the three elders who administered to me, speaking in French to my mother, said that through my faith, I would recover."

Stephen Malan recorded that his sister's attack was so severe that "she completely lost her hair and the skin of her feet and hands and even her nails came out like a pair of socks." Twenty-one-year-old Stephen also fell ill, along with his mother, Pauline. The three Malans were the only ones in the company to recover. Elder Bertoch also contracted the disease but did not survive. He probably died without knowing that his daughter, Marguerite, had died of cholera at the mouth of the Mississippi River the previous year.

Apparently the dreaded disease had run its course by the spring of 1856, for the Stalle group made the trip from New York to Florence, Nebraska, by rail without encountering it, though they stopped at Chicago and St. Louis. As there was a three-month delay in the completion of handcarts, it appears that some members of the third company remained in St. Louis while others continued on to Iowa City.

Romance between Peter Chatelain and 21-year-old Madelaine Malan must have bloomed somewhere along the way, for this couple married in St. Louis. This was the first of many marriages that would occur among the Waldensian converts. Peter,

a 30-year-old miller, and his 29-year-old sister, Henriette, were the first members of the Chatelain family to emigrate. Two sisters would come later—Louise in 1860 and Marie in 1863, following the death of their aged father. Chatelain and his bride became members of the Edward Martin handcart company, which reached Utah in November 1856. The other Waldensian emigrants went to Iowa City, where they joined the Edmund Ellsworth handcart company, which left June 9, 1856, with a company of 273 saints.

Though the experiences of the handcart companies were somewhat different from those of earlier companies who traveled by oxen and covered wagon, the handcart pioneers encountered the same places and social activities as earlier Saints. Dancing, denied from the Vaudois in their homeland because of religious tradition, became part of their Mormon experience. Where breaking-in oxen and driving covered wagons became the main vocation of those in earlier companies, pulling heavy handcarts across mountains and prairies and through streams became the primary activity of this later group.

The Vaudois were at a distinct disadvantage when speaking harshly to their animals or condemning the dust of the trail, for their native vocabulary included no swear words. None of the Vaudois had had experience with work animals. Wagons broke down and had to be repaired.

It appears that the Waldensian crossing of the great plains was typical of many other overland crossings. Drownings, accidents from the careless handling of firearms as well as through the use of other equipment, and deaths from cholera were common experiences of pioneers in the mid-1800s. A six percent death rate among the Waldensian immigrants was comparable to the trail mortality suffered by other groups making the overland journey during the same period.

Despite misfortunes, there were moments of wonder. On the last leg of their journey, while traveling up the South Platte River, one company encountered the first herd of buffalo they had seen on the journey. "They used to make such roaring noises at night as to scare our cattle and scare us sometimes," Daniel Bertoch, who was driving the stock, remembered. The buffalo were so numerous on each side of the road that horses, ponies, and horesmen rode out in front of the wagons to keep the road clear. "The country looked black with them," Daniel wrote, "hundreds of thousands. . . all around as far as the eye could see. The cattle were never unyoked until [we were] out of buffalo country."

The trek had exacted a heavy toll on the Italian Saints. Four families had lost a father or husband. Five children had died and at least one, perhaps two, had been lost. Many had suffered illness or accident.

*Immigrants waiting to be transferred,
Ellis Island. Courtesy Library of Congress.*



Susanne Roshon, who traveled in the last company, paid a terrible price: two of her children, seven-year-old Marie and two-year-old Michel Roshon, died and were buried at sea. Susanne's husband, Michel, died in Echo Canyon within a few hours from the journey's end. Susanne entered the valley as a widow with a ten-year-old son.

Yet for the faithful Italian Saints, there was no other alternative to emigration. Marie Madeleine Cardon recorded: "We loved our native land. We had a deep regard for our associates and especially for the Vaudois who had struggled for so many centuries to obtain freedom of worship. Regardless of the strong ties which we had for that land and people, we were willing to sacrifice them for the gospel's sake. The spirit of gathering rested upon us."

It is evident that in the process of migration, the Vaudois immigrants suffered many of the

same hardships experienced by others who made their way across the great plains during this same period. Yet the Mormon Waldensians "had crossed more than an ocean and a continent." In the words of John C. Caidi, "[they] had traveled, like every other immigrant, across the sprung latitudes of the mind and the blood's longitudes."

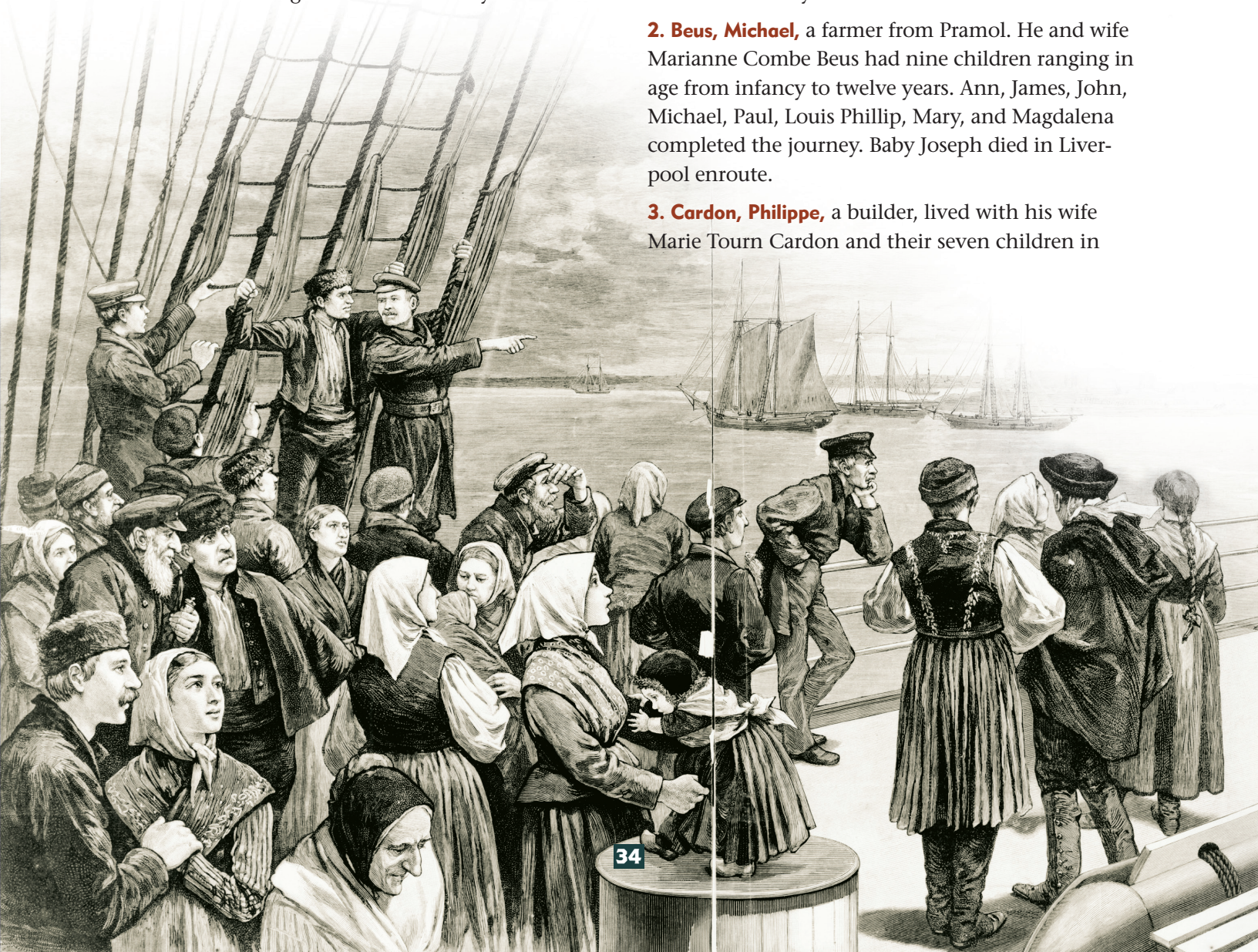
To identify all the Waldensians who emigrated to Utah before 1870, Church and family records, passenger lists, the crossing-of-the-plains index, and histories from the Church archives and other institutional records were consulted.

The twelve families include:

1. Bertoch, John, a widower with five adult children. He owned a small farm on the steep hillside near St. Germain. Three of his children, Antoinette, Daniel and James, came to Utah. Marguerite and John Sr. died of cholera en route. John Jr. died of pneumonia near Fort Kearney.

2. Beus, Michael, a farmer from Pramol. He and wife Marianne Combe Beus had nine children ranging in age from infancy to twelve years. Ann, James, John, Michael, Paul, Louis Phillip, Mary, and Magdalena completed the journey. Baby Joseph died in Liverpool enroute.

3. Cardon, Philippe, a builder, lived with his wife Marie Tourn Cardon and their seven children in



San Secondo di Pinerolo on the edge of the Piedmont plains. He served as president of the St. Bartholomew LDS Branch. Their children, Mary Catherine, Louis Philippe, Marie Madeleine, John Paul, and Thomas Barthelemy, also immigrated to Utah.

4. Chatelain, Henry, a widower, was a glazier by trade, with four adult children, all of whom lived in St. Germain. Chatelain died before he could emigrate. Son Peter and daughters Lydia, Henrietta, and Marie Louise all made their way to Utah.

5. Justet, Daniel, and wife Jane Rostan Justet, were the parents of seven children. Justet, a stonemason, his wife, and all but his eldest daughter emigrated in 1868. The children were Antonett, Daniel, Madeleine, Marguerite, Suzanne, and Catherine. Marie emigrated in 1861.

6. Lazald, Peter (later Lazear), was a farmer from Pinache. He emigrated with two teenage children in 1855. He died in Echo Canyon. Young John was the only member of the family to reach Salt Lake City.

7. Malan, John Daniel, owned a farm and oil press near La Tour. Malan was a prominent member of the community. He and wife Pauline Combe Malan were the parents of eight children. He presided over the Angrogna Branch and acted as mission president in the absence of the missionaries. His children included Marie Catherine Gaydou (with her daughter Julia), Jean Daniel, Stephen, twins Madeline and Emily Pauline, Jane Dina, and Barthelemy.

8. Pons, Berthelemy and Marie Anne Lantaret Pons were the parents of seven children. The family lived in Angrogna where Pons owned a large grape vineyard, two blocks of connecting houses, two wooded lands and three meadow-lands. He was a retired lieutenant. Immigrating children included Marianne, John Daniel, David, Lydia and Emma. Pons died of cholera en route.

9. Roman, David, was a brother-in-law of Malan, and a widower with a two-year-old son (Daniel), living at La Tour at the time of his baptism. Both emigrated to Utah in 1856.

10. Roshon, Michel, twice widowed, was a carpenter who lived at St. Germain with his third wife, Susanne Robert (pronounced Ro Bear) and their three

children. A 19-year-old relative, Elizabeth Roshon, (perhaps Roshon's daughter from a previous marriage) emigrated with this family. Roshon and his two youngest children died en route to Utah. His oldest daughter, Elizabeth, either died or remained in New York. Susanne and son Jacque Robert survived the trek and settled in Utah. Susanne later married David Roman.

11. Rostan, Michael, and wife Marthe Avondet Rostan, were the parents of two children who died in Italy before the family emigrated in 1860.

12. Stalle, Pierre, who had been twice widowed, lived with his third wife Jeanne Marie Gaudin and their four children near St. Bartholomew, where Stalle owned a small farm. Children Susanne, Daniel, Marie, and Marguerite (Margaret) and their mother, Jeanne Marie, completed the journey. Stalle died en route.

Three young adults who emigrated were relatives of the preceding families:

1. Anthony Gaydou was the estranged husband of Mary Catherine Malan Gaydou. The Gaydous were divorced in Philadelphia, where Anthony settled.

2. Susan ne Goudin (Gaudin) was a near relative of Pierre Stalle and was the only member of her immediate family to emigrate.

3. Madelaina Malan was a relative of the Malan family. She married Peter Chatelain in St. Louis, Missouri, en route.

Other young adult immigrants appear not to have been related to the twelve families. These included:

1. James Bonnett, from Pinerolo, a former neighbor of Susanne Robert (Roshon). He emigrated at the age of 17.

2. Dominic Brodero, 27, from Marseilles, France, who was a friend of David Roman. Brodero married Henriette Chatelain in Utah.

3. Marianne Catherine Gardiol, 20, from Prarustin. She was the only member of her immediate family to emigrate.

4. Jacob Rivoir, 35, from St. Germain, presided over the region after the missionaries left and most of the branch leadership had emigrated. Rivoir immigrated to Utah in 1866.  Image at left courtesy Library of Congress.

Confessions of Faith

Published by the Vaudois in 1120 A.D.

1. We believe and firmly hold all that is contained in the twelve articles of creed of the apostles; esteeming as heresy every thing which differs from, and is not agreeable to the twelve articles (i.e. of the Apostles' creed.)

2. We believe in one God, Father, Son, and Holy Spirit.

3. We recognize as holy and canonical Scriptures, the books of the Holy Bible. (Here follow the names of the books of the Old Testament.)

4. The above-mentioned books teach, that there is one God, all powerful, all wise, and all good; who through his goodness has made all things. For he formed Adam in his own image and likeness: but by the envy of the devil, and the disobedience of the same Adam, sin is entered into the world: we are sinners in Adam and by Adam.

5. That Christ is that promise to the (our) fathers, who received the law; so that by the law, having a just idea of their sins, and their want of justice and insufficiency, they desired the coming of Christ to make satisfaction for their sins, and accomplish the law in himself (by means of himself).

6. That Christ was born at the time ordained by God his father; that is to say, at the moment when all unrighteousness abounded, and not for good works only: for all were sinners. But that he may show us favour and mercy, as the true one.

7. That Christ is our life, our peace, and justice, and shepherd, and advocate, and oblation, and priest; who died for the salvation of all believers, and rose again for our justification.

8. And in like manner we maintain that there is no other mediator and advocate with God the Father, than Jesus Christ; but that the Virgin Mary, was holy, humble, and full of grace. And so we believe of all the other saints, who expect (await for, hope for) in heaven the resurrection of their bodies to judgment.

9. Also, we believe that after this life there are but two places; one of the saved, which we call Paradise, and the other of the damned, which we call Hell; denying that purgatory dreamed of by Antichrist, and feigned contrary to the truth.

10. Also, we have always believed to be abominations, not to be mentioned before God, all those things invented by men, such as are the feasts and vigils of the saints; water (Holy water), which is called blessed; and the abstaining on certain days from flesh and other eatables; and similar things; but principally the mass.

11. We abominate human inventions, as being antichristian, by which we are disturbed, and which prejudice the liberty of the spirit.

12. We believe that the sacraments are signs of the holy thing, or (its) visible form; and we hold it to be good that the faithful use the aforesaid signs, or visible forms, sometimes, if it be possible. But with this we believe and

hold, that the aforesaid faithful may be saved, not receiving (or having received) the aforesaid sign, when they have not the opportunity nor the means to make use of them.

13. We have not knowledge of other sacraments than baptism and the eucharist.

14. We ought to honour the secular power, by our submission, obedience, alacrity and contributions. ▣

Source: *Authentic Details of the Valdenses, in Piemont and Other Countries; with abridged Translations of "L'Histoire des Vaudois," Par Bresse, and La Rentree Glorieuse, D'Henri Arnaud, with the Ancient Valdensian Catechism, to which are subjoined Original Letters, Written During a Residence Among the Vaudois of Piemont and Wirtemberg, in 1825.* London: John Hatchard and Son, Piccadilly, 1827, Appendix, 225–231.



SUP News

MAY 10, 1:00 p.m. and 6:00 p.m.

Sons of Utah Pioneers Annual

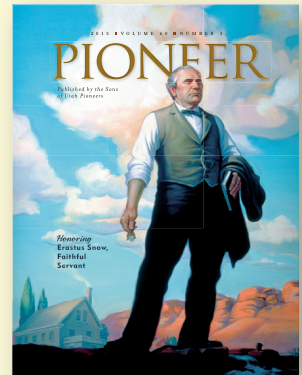
Historical Symposium, SUP National

Headquarters, Salt Lake City. See **www.**

sonsofutahpioneers.com/s-u-p-symposium/

MAGAZINE REPRINT

Due to the high interest in the "Honoring Erastus Snow, Faithful Servant" issue of *Pioneer* (2013, Volume 60, Number 3), the Sons of Utah Pioneers has reprinted this issue. Those interested in purchasing copies may contact the SUP office at (801) 484-4441, 3301 East 2920 South, Salt Lake City, UT 84109.



The Knight Family Witness of the Restoration

Joseph Sr. & Polly Knight Family Reunion 2014

Register at **josephknightfamily.org**

June 13 & 14, 2014, East Mill Creek Stake Center

3103 E. Craig Dr., (3600 S.), Salt Lake City

Presentations from Elder Steven E. Snow,
Sister Phyllis Snow, and William G. Hartley



For the Strength of the Hills

*Text composed by Vaudois poetess
Felicia Hermans, later translated into English and
adapted into the LDS hymnbook. Poetically
depicts how the Waldensians perceived themselves
and their long colorful history:*

For the strength of the hills we bless Thee,
Our God, our father's God.
Thou has made Thy children mighty
By the touch of the mountain sod.
Thou has fixed our ark of refuge
Where the spoiler's foot ne'er trod . . .
For the strength of the hills we bless Thee,
Our God, our father's God.

We are watchers of a beacon,
Whose light must never die;
We are guardians of an altar
"Midst the silence of the sky."
The rocks yield founts of courage,
Struck forth as by Thy Rod.
For the strength of the hills we bless Thee,
Our God, our father's God. . . .

For the shadow of Thy presence
'Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of our dead:
For the snows and for the torrents,
For the free heart's burial sod:
For the strength of the hills we bless Thee,
Our God, our Father's God.

*See the adapted LDS hymn,
For the Strength of the Hills, no. 35*

